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TVVO
PETITIONS
TO
THE HONOVRABLE
COVRT OF
PARLIAMENT
IN BEHALFE OF
EPISCOPACY.

ONE DELIVERED BY Sr THOMAS ASTON from the County Palatine of *Chester*.

THE OTHER FROM THE Citties of L. and W.

Printed in the yeare 1641.

A PETITION DELIVERED INTO

The Lords *Spirituall* and *Temporall*, by Sir THOMAS ASTON, Baronet, *from the County Palatine of* CHESTER concerning EPISCOPACIE.

To the High and Honorable Court of PARLIAMENT.

The Nobility, Knights, Gentry, Miniſters, Free-Holders, and Inhabitants of the County Palatine of Cheſter, *whoſe names are ſubſcribed in the ſeverall Schedules hereunto annexed.*

Humbly ſhew,

THat whereas divers Petitions have lately been carried about this County, againſt the preſent forme of Church-Government, (and the hands of many perſons of ordinary quality ſolicited to the ſame, with pretence to be preſented to this Honorable

Assembly:) which we conceiving not so much to ayme at reformation as absolute innovation of Government, & such as must give a great advantage to the Adversaries of our Religion, We held it our duty to disavow them all.

And humbly pray, that We incurre no miscensure, if any such clamours have (without our privity) assum'd the name of the County.

We, as others, are sensible of the common Grievances of the Kingdome, & have just cause to rejoyce at, and acknowledge with thankfulnesse, the pious care which is already taken for the suppressing of the growth of Popery, the better supply of able Ministers, and the removing of all Innovation; and We doubt not but in your great Wisedomes, you will regulate the rigour of Ecclesiasticall Courts, to suit with the temper of our lawes, and the nature of Freemen.

Yet when We consider, that Bishops were instituted in the time of the Apostles;

That

That they were the great lights of the Church in all the first generall Councells; That so many of them sowed the seeds of Religion in their bloods, and rescued Christianity from utter extirpation in the Primitive Heathen persecutions; That to them we owe the redemption of the purity of the Gospell We now professe from Romish corruption; That many of them for the propagation of the truth, became glorious Martyrs; That divers of them (lately and yet living with us) have been so strong assertors of our Religion against its common enemy of Rome; And that their Government hath beene so long approved, so oft established by the Common and Statute-Lawes of this Kingdome; And as yet nothing in their doctrine (generally taught) dissonant from the Word of God, or the Articles ratified by Law: In this case to call their Government a perpetuall vassalage, an intollerable bondage; And (*primâ facie & inauditâ alterâ parte*) to pray the present removall of them, or (as in some of their

Petitions) to ſeeke the utter diſſolution and ruine of their Offices (as Antichriſtian:) We cannot conceive to reliſh of juſtice or charity, nor can We joyne with them.

But on the contrary, when We conſider the tenor of ſuch Writings, as in the name of Petitions are ſpread amongſt the Common People; the tenents preached publiquely in Pulpits, and the contents of many printed Pamphlets, ſwarming amongſt us; all of them dangerouſly exciting a diſobedience to the eſtabliſhed forme of Government, and their ſeverall intimations of the deſire of the power of the Keyes, and that their Congregations may execute Eccleſiaſticall Cenſures within themſelves: We cannot but expreſſe our juſt feares, that their deſire is to introduce an abſolute Innovation of Presbyterial Government, whereby We, who are now governed by the Canon and Civill Lawes, diſpenſed by twenty-ſix Ordinaries (eaſily reſponſall to Parliaments, for any deviation from the rule of Law,) conceive We ſhould become expo-

ſed

sed to the meere arbitrary Government of a numerous Presbytery, who together with their ruling Elders will arise to neere forty thousand Church-Governours, and with their Adherents, must needs beare so great a sway in the Common-wealth, that if future inconvenience shall be found in that Government, We humbly offer to consideration, how these shall be reducible by Parliaments, how consistent with a Monarchy, and how dangerously conducible to an Anarchy, which We have iust cause to pray against, as fearing the consequences would prove the utter losse of Learning and Lawes, which must necessarily produce an extermination of Nobility, Gentry, and Order, if not of Religion.

With what vehemency of spirit, these things are prosecuted, and how plausibly such popular infusions spread as incline to a paritie, We held it our duty to represent to this Honorable Assembly; And humbly pray, that some such present course be taken, as in your Wisedomes shall be thought fit,

to

to suppresse the future dispersing of such dangerous discontents amongst the Common People. We having great cause to feare, that of all the distempers that at present threaten the wellfare of this State, there is none more worthy the mature and grave consideration of this Honorable Assembly, then to stop the Torrent of such Spirits before they swell beyond the bounds of Government: Then We doubt not but his Maiestie persevering in his gracious inclination to heare the complaints, and relieve the grievances of his Subiects in frequent Parliaments, it will so unite the Head and the Body, so indissolubly cement the affections of his people to our Royall Soveraigne, that without any other change of Government, He can never want revenue, nor We iustice.

We

We have presumed to annex a Coppy of a Petition (or Libell) dispersed, and certaine positions preacht in this County, which We conceive imply matter of dangerous consequence to the peace both of Church and State. All which We humbly submit to your great Iudgments, praying they may be read.

And shall ever pray, &c.

Subscribed to this Petition,

Foure Noblemen.
Knight 'Baronets, Knights and Esquires, fourescore and odde.
Divines, threescore and ten.
Gentlemen, three hundred and odde.
Freeholders and other Inhabitants, above six thousand.

All of the same County.

The Anti-Petition, or Answere to this, is a base Libell *and a* forgerie.

TO THE HONORABLE, THE

Knights, Cittizens, &c.

The humble Petition of the Cities
London —— of L. and Westminster

Humbly sheweth,

THAT whereas there hath of late a Petition subscribed by many (who pretend to be Inhabitants of these Cities) been delivered, received, and read in this HONORABLE House, against the ancient, present, and by Law established Government of the Church, and that not so much for the Reformation of Bishops, as for the utter subversion and extirpation of Episcopacy

pacy it ſelfe; Wee whoſe names are underwritten, to ſhew there be many, and thoſe of the better ſort of the Inhabitants of theſe Citties otherwiſe and better minded, doe humbly repreſent unto this Honorable Houſe, theſe conſiderations following.

I. That Epiſcopacy is as ancient as Chriſtianity it ſelfe in this Kingdome.

II. That Biſhops were the chiefe inſtruments in the Reformation of this Church againſt Popery, and afterwards the moſt eminent Martyrs for the Proteſtant Religion, and ſince, the beſt and ableſt Champions for the defence of it.

III. That ſince the Reformation, the times have been very peaceable, happy, and glorious, notwithſtanding Epiſcopall Government in the Church: and therefore that this Government can be no cauſe of our unhappineſſe.

IV. We conceive that not only many Learned, but diverſe other Godly perſons would be much ſcandalled and troubled in Conſcience, if the Government of Epiſco-

pacy, conceived by them to be an Apostolicall Institution, were altered: & since there is so much care taken, that no man should be offended in the least Ceremony, we hope there will be some, that such mens Consciences may not be pressed upon, in a matter of an higher nature and consequence, especially considering that this Government by Episcopacy, is not only lawfull and convenient for edification, but likewise sutable and agreeable to the Civill policie and Government of this State.

V. That this Government is lawfull it appeares by the immediate, universall & constat practise of all the Christian World, grounded upon Scripture, from the Apostles time to this last Age, for above 1500 yeares together: It being utterly incredible, if not impossible, that the whole Church for so long a time, should not discover by Gods word this Government to be unlawfull, if it had been so. To which may be added, that the most learned Protestants, even in those very Churches which now are not governed.

governed by Bishops, doe not only hold the Government by Episcopacy to be lawfull, but wish that they themselves might injoy it.

Againe, that the Government by Episcopacy is not only lawfull, but convenient for edification, & as much, or more conducing to Piety and devotion then any other, it appeares, because no modest man denies, that the Primitive times were most famous for Piety, Constancy, & Perseverance in the Faith, notwithstanding more frequent and more cruell persecutions then ever have been since; and yet it is confessed, that the Church in those times was govern'd by Bishops.

Lastly, That the Government of the Church by Episcopacy, is most sutable to the frame and forme of the Civill Government here in this Kingdome, it appeares by the happy & flourishing Union of them both, for so long a time together; Whereas no man can give us an assurance, how any Church Government besides this (whereof

We have had ſo long an experience) will ſuit and agree with the Civill policie of this State. And We conceive it may be of dangerous conſequence, for men of ſetled fortunes to hazzard their eſtates, by making ſo great an alteration, and venturing upon a new forme of Government, whereof neither We, nor our Anceſtors have had any tryall, or experience; eſpecially conſidering that thoſe, who would have Epiſcopacy to be aboliſhed, have not yet agreed, nor (as We are verily perſwaded) ever will or can agree upon any other common forme of Government to ſucceed in the roome of it, as appeares by the many different and contrary draughts, and platformes they have made & publiſhed, according to the ſeveral humors and ſects of thoſe that made them. Whereas, ſeeing every great alteration in a Church or State, muſt needs be dangerous, it is juſt and reaſonable that whoſoever would introduce a *new forme* in ſtead of an *old one*, ſhould be obliged to demonſtrate and make it evidently appeare aforehand, that

that the Government he would introduce, is proportionably ſo much better, then that he would aboliſh, as may recompence the loſſe we may ſuſtaine, and may be worthy of the hazzard we muſt run, in aboliſhing the one, and in introducing and ſetling of the other. But this We are confident can never be done, in regard of this particular.

And therefore our humble and earneſt requeſt to this *Honorable Houſe* is, that as well in this conſideration, as all the other aforeſaid, We may ſtill injoy that Government, which moſt probably holds its Inſtitution from the *Apoſtles*, and moſt certainly its plantation with our *Chriſtian Faith it ſelfe* in this Kingdome, where it hath ever ſince flouriſhed, and continued for many Ages without any interruption or alteration: whereby it plainly appeares, that as it is the moſt excellent Government in it ſelfe; ſo it is the moſt ſutable, moſt agreeable, and every way moſt proportionable to the Civill conſtitutions and temper of this State. And therefore We pray and hope will alwayes

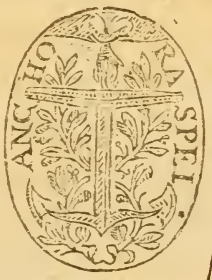
wayes be continued, and preſerved in it & by it, notwithſtanding the abuſes and corruptions which in ſo long tract of time through the errors or negligences of men may have crept into it: Which abuſes and corruptions being all of them (what and how many ſoever they may be) but meerely accidentall to Epiſcopacy; We conceive and hope, there may be a Reformation of of the one, without deſtruction of the other.

Which is the humble ſuit
of
Ten thouſand thouſand.

THE IUDGEMENT OF Doctor RAINOLDES touching the Originall of *EPISCOPACY.*

More largely confirmed out of *Antiquity*

By *IAMES* Archbiſhop of *ARMAGH.*



LONDON,

Printed by *G.M.* for THOMAS DOVVNES, and are to be ſold by *William Lee* at the Turkes head in *Fleetſtreet.* 1641.

THE IVDGEMENT OF DOCTOR *RAINOLDES* touching the Originall of *Episcopacie*.

WHEN [a] *Elders were ordain'd by the Apostles in every Church,* [b] *through every City,* [c] *to* * *feed the flocke of Christ, whereof the Holy Ghost had made them over-seers:* they to the intent they might the better doe it by common counsell and consent, did use to assemble themselves and meete together.

[a] Act. 14. 23.
[b] Tit. 1. 5.
[c] Act. 20. 2°.
* ποιμαίνειν, that is, to doe the duty of a Pastor to it.

together. In the which meetings, for the more orderly handling and concluding of things pertaining to their charge; they chose one amongst them to be the President of their company and Moderator of their actions. As in the Church of *Ephesus*, though it had [d] sundry *Elders* and *Pastors* to guide it: yet amongst those sundry was there one chiefe, whom our Saviour calleth [e] *the Angell of the Church*, and writeth that to him, which by him the rest should know.

d Act. 20. 17.

e Rev. 2. 1.

And this is he whom afterward in the Primitive Church the Fathers called *Bishop*. For as the name of [f] *Ministers*, common to all them who serve Christ in * *the stewardship of the mysteries of God*, that is in preaching of the Gospell, is now by the custome of our English speech restrained to *Elders* who are under a *Bishop*: so the name of [g] *Bishop* common to all *Elders* and *Pastors* of the Church, was then by the usuall language of the Fathers appropriated

f 1. Cor. 4. 1.

* Luke 12. 42.

g 1. Tim 3. 2. Tit. 1. 7. Act. 20. 28.

priated to him who had the Presidentship over *Elders*.

Thus are certaine *Elders* reproved by [h] *Cyprian*; for *receiving to the communion them who had fallen* (in time of persecution) *before the Bishop had advised of it with them and others*. And [i] *Cornelius* writeth that *the Catholick Church committed to his charge had fixe and forty Elders, and ought to have but one Bishop*. And both of them being *Bishops*, the one of *Rome*, the other of *Carthage*, [k] doe witnesse of themselves that *they dealt in matters of their Churches government by the consent and counsell of the company of Elders*, or the *Eldership*, as they both (after S. [m] *Paul*) doe call it.

[h] *Epist.* 13. *Presbyteris & Diaconis.*

[i] Euseb. *Hist. Eccles.* l. 6. c. 42.

[k] Cornelius Cypriano *Ep.* 46. Cyprianus *Presbyteris & Diaconis Ep.* 6.

[l] Cornelius *Ep.* 46. *apud* Cyprianum.

[m] 1. Tim. 4. 14.

THus farre, that Reverend [a] Doctor: whose observation touching *the Angell of the Church of Ephesus* (in the second of the Revelation) that he was the same with him whom afterwards in the Primitive Church the Fathers called *Bishop*, is clearely confirmed, both by the succession of the first Bishops of that Church, and by the testimony of *Ignatius*, who (within no greater compasse of time then *twelve* yeares afterwards) distinguisheth the singular and constant *President* thereof, from the rest of the number of the *Presbyters*, by appropriating the name of *Bishop* unto him.

[a] D. *Rainold.* Conference with *Hart*, chap. 8. divis. 3.

As for the former: we finde it openly declared in the generall Councell of *Chalcedon*, by *Leontius* Bishop of *Magnesia*; that

that [b] from *Timothie* (and so from the daies of the Apostles) there had beene a continued succession of *seven and twenty Bishops*; all of them ordained in *Ephesus*. Of which number the *Angell* of the Church of *Ephesus*, mentioned in the Revelation, must needs be one: whether it were *Timothie* himselfe, as [c] some conceive; or one of his next Successors, as others rather do imagine.

[b] Ἀπὸ τῶν ἀρχῶν Τιμοθέου μέχρι νῦν εἰκοσιεπτὰ ἐπίσκοποι ἐγένοντο. πάντες ἐν Ἐφέσῳ ἐχειροτονήθησαν. *Concil. Chalcedon. Act.* 11.

[c] *Vid.* P Halloix. *Notat. in Vit.* Polycarpi *cap.* 7.

For that *Timothie* had been sometime [d] the πρεσβὺς (which is the appellation which *Iustin Martyr* giveth unto him, whom other of the Fathers do peculiarly tearme a *Bishop*) or *Antistes*, or *President* of the *Ephesine Presbytery*, is confessed by *Beza* himselfe: and that he was ordained *the first Bishop* of the Church of the *Ephesians*, we doe not onely read in the subscription of the second Epistle to *Timothie*, and the Ecclesiasticall History of [e] *Eusebius*, but also in two ancient Treatises concerning the Martyrdome of *Timothie*; the one nameless in the Library of [f] *Photius*,

[d] *Notandum est ex hoc loco*, Timotheum *in Ephesino Presbyterio tum fuisse* πρεσβύτατον (*id est, antistitem*) *ut vocat* Justinus. *Beza Annotat. in* 1. Tim. 5. 19. *Qui peculiæ causâ reliquis fratribus in cætu præerat* (*quem Iustinus* τὸν πρεσβύτατον *vocat*) *peculiariter dici Episcopus cœpit. Id. in* Philip. 1. 1.

[e] Euseb. *Hist. Lib.* 3. *cap.* 4.

[f] *Photius*, the other bearing the name of [g] *Polycrates*, even of that *Polycrates*, who was not onely himselfe Bishop of this Church of *Ephesus*, but borne also within six or seven and thirty yeares after S. *John* wrote the forenamed Epistle unto the *Angell* of that Church: as it appeareth by the yeares he was of, when he wrote that Epistle unto *Victor* Bishop of *Rome*, wherein he maketh mention of [h] *seven kinsmen of his who had beene Bishops*; he himselfe being *the eight*.

I come now to the testimony of *Ignatius:* whom [i] *Theodoret* and [k] *Felix* Bishop of *Rome*, and [l] *John* the Chronographer of *Antioch* report to have beene ordained Bishop of *Antioch* by S. *Peter*; and without all controversie did sit in that See, the very same time wherein that Epistle unto *the Angell of the Church of Ephesus* was commanded to be written. In the Isle of *Patmos* had S. *John* his Revelation manifested unto him, [m] *toward the end of the Empire of Domitian*,

[f] Ὅτι πρῶτον Τιμόθεον ἡ παροῦσα συγγραφὴ φησιν Ἐφέσου ἐπισκοπῆσαι. & paulò post. Ὅτι ὁ ἀπόστολος Τιμόθεος ὑπὸ τὸ μεγάλα Παύλα καὶ χειροτονεῖται τῆς Ἐφεσίων μητροπόλεως ἐπίσκοπος καὶ ἐνθρονίζεται Phot. *Bibliotheca. num.* 254.

[g] Polycrat. *de Martyrio* Timothei: *inter Vitas Sanctorum, edit.* Lovanij *anno* 1485.

[h] Εἰσὶ μὲν ἐμοὶ συγγενεῖς μου ἐπίσκοποι, ἐγὼ δὲ ὄγδοος. Polycrat. *Epist. ad Victorem apud* Euseb. *lib.* 5. *Hist. cap.* 24.

[i] Theodoret *in Dialogo* 1. *sive* Ἀτρέπτῳ.

[k] Felix III. *in Epist. ad* Zenonem. *Imp. recitat. in* V. *Syno. Io Constantinopol.* Act. 1. (*tomo* 2. *Concilior. pag.* 220. *edit.* Binij, *ann.* 1606)

[l] Johan. Malela *Antiochenus*, *Chronic. lib.* 10. M.S.

[m] πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς. Iren. *adversus haeres. lib.* 5 *cap* 30 Euseb. *lib.* 5. *Hist. cap.* 8.

Domitian as *Irenæus* testifieth; or the foureteenth yeare of his governement, as [n] *Eusebius* and *Hierom* specifie it. From thence there are but *twelve* yeares reckoned unto the tenth of *Trajan*: wherein *Ignatius*, in that last journey which he made for the consummation of his glorious Martyrdome at *Rome*, wrote another Epistle unto the selfe-same Church of *Ephesus*. In which he maketh mention of their then Bishop *Onesimus*: as it appeares both by [o] *Eusebius* citing this out of it, and by the Epistle it selfe yet extant.

[n] Euseb. *Chronic.* Hieron. *Catal. scriptor. Ecclesiast. in* Johanne.

[o] Euseb. *lib.* 3. *hist. cap.* 22.

In this Epistle to the Ephesians, *Ignatius* having acknowledged that their [p] *numerous multitude* was received by him in the person of their Bishop *Onesimus*, and [q] blessed God for granting unto them such a *Bishop* as he was: doth afterwards put them in mind of their [r] duty in *concurring* with him, as he sheweth their worthy *Presbytery* did, being [s] *so conjoyned* (as he

[p] Τὸ πολυπλήθειαν ὑμῶν ἐν ὀνόματι θεοῦ ἀπείληφα ἐν Ὀνησίμῳ. Ignat. *epist. ad* Ephes.

[q] Εὐλογητὸς ὁ Θεὸς, ὁ χαρισάμενος ὑμῖν πιστοῖς οὖσι τοιοῦτον ἐπίσκοπον. *ibid.*

[r] Ὅθεν ὑμῖν πρέπει συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ. *ibid.*

[s] Τὸ γὰρ ἀξιονόμαστον πρεσβυτέριον, ἄξιον ὂν τοῦ Θεοῦ, οὕτως συνήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ. *ibid.*

he saith) *with their Bishop, as the strings are with the Harpe*; and toward the end exhorteth them to [t] *obey both the Bishop and the Presbytery, with an undevided minde.*

In the same journey wrote *Ignatius* also an Epistle unto the Church of *Smyrna*; another of those seven unto whom those letters are directed in S. *Iohns* Revelation. wherein he also [u] saluteth their *Bishop* and *Presbytery*: exhorting all the people to [x] *follow their Bishop, as Christ Iesus did his Father, and the Presbytery, as the Apostles*; and telling them that [y] no man ought either to administer the Sacraments, or doe any thing appertaining to the Church, without the consent of the *Bishop*. And that *Polycarpus* was then *Bishop*, when S. *Iohn* wrote unto *the Angell of the Church in Smyrna*; who can better informe us then *Irenæus*? who did not onely know those worthy men, [z] *who succeeded* Polycarpus *in his See*; but also [a] was present, when he himselfe did discourse of his conversation

t ὑπακούοντες τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ. *Ibid.*

u Ἀσπάζομαι τὸν ἀξιόθεον ἐπίσκοπον [ὑμῶν Πολύκαρπον] καὶ τὸ θεοπρεπὲς πρεσβυτέριον. *Id. in epist. ad Smyrn.*

x Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ χριστὸς Ἰησοῦς τῷ Πατρὶ, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις. *Ibid.*

y Μηδεὶς χωρὶς ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ. Οὐκ ἐξὸν ἐστὶ χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν, &c. *Ibid.*

z Οἱ μεχρι νῦν διαδεδεγμένοι τὸν τοῦ Πολυκάρπου θρόνον. Iren. *adverss. hæres. lib.* 3. *cap.* 3. Euseb. *lib.* 4 *hist. cap.* 18.

a Iren. *in epist. ad Florinum: (apud* Euseb. *lib.* 5. *cap.* 20.) *& ad Victorem (ibid. cap.* 25.)

tion with S. *Iohn*, and of those things which he heard from those who had seene our Lord *Iesus*.

Polycarpus [b] saith he, *was not onely taught by the Apostles and conversed with many of those that had seene Christ, but also was by the Apostles constituted in Asia Bishop of the Church which is in Smyrna: whom we our selves also did see in our younger age. for he continued long, and being very aged, he most gloriously and nobly suffering Martyrdome departed this life.*

Now being ordained Bishop of *Symrna* by the *Apostles*; who had finished their course, and departed out of this life before S. *Iohn* (the last surviver of them) did write his *Revelation*: who but he could there be meant by *the Angell of the Church in Smyrna?* in which that he still held his Episcopall office unto the time of his Martyrdome (which fell out LXXIIII yeares afterward) may sufficiently appeare by this testimony, which the brethren of the Church of *Smyrna*, who were present at his

b Καὶ Πολύκαρπος δὲ οὐ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς, καὶ συναναστραφεὶς πολλοῖς, τῶν τὸν Χριστὸν ἑωρακότων, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κατασταθεὶς εἰς τὸν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος, ὃν καὶ ἡμεῖς ἑωράκαμεν ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ. ἐπὶ πολὺ γὰρ παρέμεινε, καὶ πάνυ γηραλέος, ἐνδόξως καὶ ἐπιφανέστατα μαρτυρήσας, ἐξῆλθε τοῦ βίου. Iren. lib. 3. cap. 3. ut supra.

suffering, gave unto him. [c] *He was the most admirable man in our times, an Apostolicall and Prophetical Doctor, and Bishop of the Catholick Church which is in Symrna.* Whereunto we may add the like of *Polycrates* Bishop of *Ephesus*, who lived also in his time and in his neighbourhood, affirming [d] *Polycarpus* to have beene *both Bishop and Martyr in Smyrna.* So saith he in his Synodicall Epistle, directed unto *Victor* Bishop of *Rome*, about 27 yeares after the Martyrdome of *Polycarpus*; he himselfe being at that time 65 yeares of age.

About the very same time wherein *Polycrates* wrote this Epistle unto *Victor*, did *Tertullian* publish his book of Prescriptions against Hereticks: wherein he avoucheth against them, that [e] *as the Church of Smyrna had* Polycarpus *placed there by* Iohn, *and the Church of Rome* Clement *ordained by* Peter; *so the rest of the Churches also did shew, what Bishops they had received by the appointment of the Apostles,*

c Οὗτος γέγονεν ὁ θαυμασιώτατος ἐν τοῖς καθ' ἡμᾶς χρόνοις, διδάσκαλος ἀποστολικὸς καὶ προφητικὸς, γενόμενος ἐπίσκοπος τε τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας *Smyrnens. eccles. epist. encycl. de martyrio* Polycarpi Euseb. *lib.* 4. *hist. cap.* 15

d Πολύκαρπος, ὁ ἐν Σμύρνῃ καὶ ἐπίσκοπος καὶ μάρτυς. Polycrat. *epist. ad Victorem: apud* Euseb. *lib.* 5. *hist. cap.* 24.

e *Sicut Smyrnæorum Ecclesia* Polycarpum *ab* Johanne *conlocatum refert; sicut Romanorum* Clementem *à* Petro *ordinatum edit: proinde* (*eadem, perinde*) *utiq; & cæteræ exhibent quos, ab Apostolis in Episcopatum constitutos, Apostolici seminis traduces habent.* Tertullian *de Præscript. cap.* 32. *Vid. & ejusd. lib.* 4. *contra* Marcion. *cap.* 5.

Apostles, to traduce the Apostolicall seed unto them. And so before him did *Irenæus* urge against them [f] *the successions of Bishops, unto whom the Apostles committed the charge of the Church in every place.* [g] For all the Hereticks (saith he) *are much later then those Bishops, unto whom the Apostles committed the Churches.* And, [h] *we are able to number those who by the Apostles were ordained Bishops in the Churches, and their Successours unto our daies; who neither taught nor knew any such thing as these men dreame of.*

For proofe whereof, he bringeth in the succession of the Bishops of *Rome*, from [i] *Linus* (unto whom the blessed *Apostles* committed that *Episcopacie*) and *Anacletus* (by others called *Cletus*) and *Clement* (*who did both see the Apostles, and conferred with them*) unto [k] *Eleutherius*; who, when he wrote, *had the charge of that Bishoprick in the twelfth place after the Apostles*; concerning whom, and the integrity which

f *Successiones Episcoporum, quibus Apostolicam quæ in unoquoq; loco est Ecclesiam tradiderunt.* Iren. *lib.* 4. *adversus hæres. cap.* 63.

g *Omnes enim ij valdè posteriores sunt, quàm Episcopi, quibus Apostoli tradiderunt Ecclesias. Id. lib.* 5. *cap.* 20.

h *Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesijs, & successores eorum usq; ad nos; qui nihil tale docuerunt neq; cognoverunt quale ab his deliratur. Id. lib.* 3. *cap.* 3.

i Θεμελιώσαντες οὖν καὶ οἰκοδομήσαντες οἱ μακάριοι Ἀπόστολοι τῷ ἐκκλησίαν, Λίνῳ τοῦτῳ τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρισαν (τούτου τὸν Λίνον Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται.) διαδέχεται δ' αὐτὸν Ἀνέγκλητος. μετὰ τοῦτον δὲ τρίτῳ ἀπὸ τῶν Ἀποστόλων τὸν ἐπισκοπεῖον κληροῦται Κλήμης, ὁ καὶ ἑωρακὼς τοὺς μακαρίους Ἀποστόλους, καὶ συμβεβληκὼς αὐτοῖς. *Id. ibid. & apud* Euseb. *lib* 5. *hist cap.* 5.

k Νῦν δωδεκάτῳ τόπῳ τὸν τῆς ἐπισκοπῆς ἀπὸ τῶν Ἀποστόλων κατέχει κλῆρον Ἐλεύθερος. *Ibid.*

then continued in each other succession from the Apostles daies, *Hegesippus*, who at the same time published his History of the Church, saith thus.

l Παρὰ Ἀνικήτε διαδέχεται Σωτὴρ, μεθ' ὃν Ἐλεύθερος. Ἐν ἑκάστῃ δὲ διαδοχῇ καὶ ἐν ἑκάστῃ πόλει οὕτως ἔχει, ὡς ὁ νόμος κηρύττει καὶ οἱ προφῆται καὶ ὁ Κύριος. *Hegesip. apud* Euseb. *lib. 4. hist. cap. 22.*

l Soter *succeeded* Anicetus, *and after him was* Eleutherius. *Now, in every succession, and in every City, all things so stand, as the Law and the Prophets, and our Lord doe preach.*

When this m *Eleutherius* (as our *Bede* relateth) *was Bishop of the Church of Rome*, Lucius *King of the Brittaines sent an Epistle to him; desiring that by his meanes he might be made Christian. who presently obtained the effect of his pious requeste: and the Brittaines kept the faith then received sound and undefiled in quiet peace, untill the times of* Diocletian *the Emperour.* By whose bloudy persecution the faith and discipline of our Brittish Churches was not yet so quite extinguished; but that within ten yeares after (and eleven before the first generall Councell of *Nice*) three of our Bishops were present and subscribed unto the

m *Cùm* Eleutherius *vir sanctus Pontificatui Romanæ Ecclesiæ præesset, misit ad eum* Lucius *Britannorum Rex epistolam; obsecrans ut per ejus mandatum Christianus efficeretur. Et mox effectui piæ postulationis consecutus est: susceptamq; fidem Britanni usq; in tempora* Diocletiani *Principis inviolatam integramq; quietâ pace servabant.* Beda *hist. ecclesiast. Anglor. lib. 1. cap. 4.*

the Councell of *Arles*: [n] *Eborius* of *Yorke*, *Restitutus* of *London*, and *Adelfius* of *Colchester*, called there *Colonia Londinensium*. the first root of whose succession we must fetch beyond *Eleutherius*, and as high as S. *Peter* himselfe: if it be true, that he [o] *constituted Churches here, and ordained Bishops, Presbyters and Deacons* in them; as *Symeon Metaphrastes* relateth out of some part of [p] *Eusebius* (as it seemeth) that is not come unto our hands.

But, to returne unto the *Angels of the seven Churches*, mentioned in the Revelation of S. *John*: by what hath beene said, it is apparent, that seven singular *Bishops*, who were the constant Presidents over those Churches, are pointed at under that name. For other sure they could not be, if all of them were cast into one mould, and were of the same quality with *Polycarpus*, the then *Angell of the Church in Smyrna*: who without all question was such, if any credit may be given herein unto those that saw him

n *Tom. 1. Concilior. Galliæ, à Sirmondo edit. pag. 9.*

o Ἐπιμείναι τε ἐν Βρεταννίᾳ ἡμέρας πολὺς, καὶ πολλοὺς τῷ λόγῳ φωτίσας τῆς χάριτος, ἐκκλησίας τε συστησάμενος, ἐπισκόπους τε καὶ πρεσβυτέρους καὶ διακόνους χειροτονήσας, δωδεκάτῳ ἔτει τῆς Καίσαρος Νέρωνος αὐθις εἰς Ῥώμην παραγίνεται. *Metaphrast. Commentar. de* Petro & Paulo, *ad diem 29 Iunij.*

p Εὐσέβιος ὁ Παμφίλου δώδεκα μὲν ἐπὶ διαπρίψαι Πέτρον λέγει ἐν τῇ ἀναπλῷ, εἴκοσι δὲ καὶ τρία πεποιηκέναι εἰς τε Ῥώμην καὶ τὰς περὶ τὸν Πόντον πόλεις, *Ibid.*

him and were well acquainted with him.

And as *Tertullian* in expresse termes affirmeth him to have beene placed there by S. *Iohn* himselfe (in the testimony before alledged out of his [q] *Prescriptions*:) so doth he elsewhere, from the order of the succeeding Bishops, not obscurely intimate, that the rest of that number were to be referred unto the same descent. [r] *We have*, saith he, *the Churches that were bred by* John. *For although* Marcion *do reject his Revelation; yet the order of the Bishops reckoned up unto their originall, will stand for* Iohn *to be their Founder.* Neither doth the ancient Writer of the Martyrdome of *Timothy* (mentioned by *Photius*) meane any other by those *seven Bishops*, whose assistance he saith S. *Iohn* did use, after his returne from *Patmos*, in the governement of *the Metropolis of the Ephesians*, that is, of the Churches of *Asia* most properly so called, which in his time acknowledged the Bishop

q Tertull. *Præscript. cap.* 32. *&, post eum,* Hieronymus *in Catal. script. Ecclesiast. cap.* 17 Polycarpus, Joannis *Apostoli discipulus, ab eo Smyrnæ Episcopus ordinatus.*

r *Habemus &* Joannis *alumnas Ecclesias. Nam etsi Apocalypsim ejus* Marcion *respuit; ordo tamen Episcoporum ad originem recensus, in* Joannem *stabit auctorem. Sic & cæterarum generositas recognoscitur.* Tertullian. *adversus* Marcion. *lib.* 4. *cap.* 5.

Bishop of *Ephesus* for their Primate. [f] *Being revoked from his exile by the sentence of* Nerva, *he betook himselfe to the Metropolis of Ephesus; and being assisted with the presence of the* SEVEN *Bishops, he took upon him the government of the Metropolis of the Ephesians: and continued, preaching the word of piety, untill the Empire of* Trajan.

[f] Ψηφίσματι Νέρβα τῆς ὑπερορίας ἀνακληθείς, τῇ Ἐφεσίων ὑπέστη μητροπόλει, καὶ αὐτὸς δι' ἑαυτοῦ, ἑπτὰ συμπαρόντων ἐπισκόπων, τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως. καὶ διήκεσε τὸν τῆς εὐσεβείας κηρύσσων λόγον ἄχρι τῆς βασιλείας Τραϊανοῦ. Photi. *Bibliothec num* 254.

That he remained with the *Ephesians* and the rest of the brethren of *Asia*, untill the daies of *Trajan*; and that during the time of his abode with them, he published his *Gospell*; is sufficiently witnessed by [t] *Irenæus*. That upon his returne from the Island, after the death of *Domitian*, he applied himselfe to the government of the Churches of *Asia*, is confirmed likewise both by [u] *Eusebius*, and by [x] *Hierom*: who further addeth, that [y] at the earnest intreaty of the *Bishops of Asia* he wrote there his *Gospell*. And that he himselfe also, being free from his banishment, did ordaine *Bishops* in divers Churches, is clearely testified

[t] Irenæ. *adversf. hæres. lib.* 2 *cap.* 39. *item lib.* 3. *c* 1. *&* 3.

[u] Euseb. *lib.* 3. *hist. cap.* 23.

[x] Hieronym. *in Catal. script. ecclesiast. cap.* 9.

[y] *Id. ibid. & Præfat. in Evangel.* Matthæi.

by *Clement* of *Alexandria*; who lived in the next age after, and delivereth it as a certaine truth, which he had received from those who went before him and could not be farre from the time wherein the thing it selfe was acted. [z] When S. *Iohn* (saith he) Domitian *the tyrant being dead, removed from the Island of* Patmos *unto Ephesus, by the intreaty of some he went also unto the neighbouring nations; in some places constituting Bishops, in others founding whole Churches:*

And thus much may suffice for the deduction of *Episcopacie* from the Apostolicall times.

[z] Ἐπειδὴ τὸ τυράννου τελευτήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετῆλθεν ἐπὶ τὰ Ἔφεσον, ἀπήει παρακαλούμενος καὶ ἐπὶ τὰ πλησιόχωρα τῶν ἐθνῶν, ὅπου μὲν ἐπισκόπους καθιστῶν, ὅπου δὲ ὅλας ἐκκλησίας ἁρμόττων. Clem. Alexandrin. *in lib. de divite salvando (qui falso Origenis nomine habetur editus, ad calcem tomi 3. Commentariorum* Michaelis *Ghisterij.)* Euseb. *hist. lib. 3. cap. 23.*

FINIS.